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Cultural and Pragmastylistic Factors Influencing Translating Surat An-Nās of the Glorious Qura'an into English

تأثير العناصر الثقافية والبراغماتية الأسلوبية في ترجمة سورة الناس من القرآن الكريم إلى اللغة الإنجليزية

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Abstract

The study aims at discussing how cultural and pragmastylistic factors influence translating Surat An-Nās of The Glorious Qur`an into English. Four different translations are taken as a sample for the study. The paper seeks to show how these aspects constitute the main source of translation difficulties between Arabic and English. Certain linguistic terms and communicative values are culture-specific and provide an important source of religious knowledge to the source text (ST). The author tries to show how these culture-specific features are independent and unsuitable for crosscultural comparison because they are characteristics of the ST which reflect salient features of the culture associated with Arabic. He then suggests certain methods to solve these culture-bound problems when translated into the target text (T T). Finally, this paper attempts to pinpoint the relationship between pragmatic coherence and stylistic variations on the level of the ST, and how these influence its translation. The author also suggests that a systematic analysis and thorough knowledge of Qur`anic meanings are required by the translator to avoid pitfalls in translating such a text.

Key words: Culture, Pragmatics, Stylistics, Translation, The Glorious Qur`an.

ملخص

تهدف الدراسة إلى مناقشة تأثير الجوانب الثقافية والبراغماتية الأسلوبية في ترجمة سورة الناس من القرآن الكريم إلى اللغة الإنجليزية. لقد تم أخذ أربع ترجمات مختلفة لهذه السورة كعينة للدراسة والتحليل. تبحث الدراسة في الكيفية التي تشكل فيها هذه الجوانب مصدراً أساسياً في مشاكل الترجمة بين العربية والإنجليزية. كما أن هناك مصطلحات لغوية وقيم تواصلية تتسم بثقافة محددة خاصة بمجتمع بعينه وتشكل هذه القيم مصدراً مهماً في المعرفة الدينية المتعلقة بالنص الأصلي. يحاول الباحث هنا أن يبين كيف أن هذه القيم الثقافية المحددة مستقلة وغير قابلة للترجمة الى اللغة االإنجليزية ذلك لأنها تعكس خصائص بارزة للغة العربية. أخيراً فإن الباحث يحاول أن يحدد العلاقة بين الترابط البراغماتي والتنوع الأسلوبي للنص الأصلي وتأثير ذلك على ترجمته، كما يرى الباحث أن التحليل الجيد للنص الأصلي والمعرفة الكافية بالمعاني القرآنية أشياء مطلوبة من المترجم كي يتجنب الأخطاء في ترجمة مثل هذا النص.

1. Introduction

Translation of the Glorious Qur`an was a controversial issue on the theological level. Many Moslem scholars believe that translation (in the strict sense of the word) of the Glorious Qur`an is forbidden from a religious point of view, and they cite *Aya* (verse) No.2 in Surat Yusuf (Prophet Joseph) as evidence to reinforce their claim:

innā `anzalnāhu qur`ānan ^{c}arabiyyan la-^{c}allakum ta^{c}qilūn

(Verily, We have sent it down as an Arabic Qur`an in order that you may understand.) (The Noble Qur`an, 1997). The Moslem scholar, for instance, Imam Abu Hanifa sanctioned the reading of Surat Al-Fatiha (The Opening) in its translated form in any language in prayers. He stated his *fatwa* (ruling) depending on the Prophetic Hadith: Narrated Ubadah bin As-Samit: Allah Messenger (May blessings and peace of Allah be upon him) said, "Whoever does not recite Surat Al-Fatiha in his prayer, his prayer is invalid" (Sahih Al-Bukhari, Vol.1, Hadith No.723).

Therefore, translation of the Glorious Qur`an has traditionally been rejected by many Moslem scholars (cf. Al-Qattan, 1990). However, exegetical translation is allowed, i.e. translation depends on commentary and explications of the Quranic text (Said, 1997, p. 89). This point can be clearly seen when we check the names of most Quranic translations such as the one published by King Fahd Complex (1997). Moreover, it came within the context of Al-Azhar Mosque's *fatwa* (ruling) that it is necessary to 'interpret' the meanings of the Glorious Qur`an in other languages because there is a large number of non-Arab Moslems in addition to those who want to enter Islam need to know the instructions of the Islamic religion (Ithima, 1972, p. 27).

On the other hand, some writers believe that since no translation is completely acceptable or adequate, a translation of the Glorious Qur`an is not the Qur`an and can never be (Turner, 1997, p. xiv). Also, Shakir, a Moslem scholar of Al-Azhar Mosque who opposed the translation of the Glorious Qur`an into foreign languages, states that ''in the matter of the lawfulness of translating the Glorious Qur`an into any foreign language, we can have little confidence in the balance of meaning being preserved, as we can have in regard to the changing of the order and the arrangement of words within the sacred text itself'' (1926, p. 163).

Apart from this, translation of some *Ayas* (verses) of the Glorious Qur`an was done earlier when Ja^{c}far bin Abi Talib (May Allah be pleased with him) read Chapter 19 (Surat Maryam (Mary)) to An-Najashi (the Emperor of Abyssinia). Later on, the Prophet Muhammad (May blessings and peace of Allah be upon him) sent three letters to Hiraql (the Emperor of the Roman Empire), Kisra (King of Persia) and Al-Muqawqas (Ruler of Coptic) calling them for Islam. These letters included certain *Ayas* (verses) translated into the languages of the above rulers.

Specifically speaking, translation is basically a complex interlingual process. It involves cultural and pragmastylistic aspects. "The adjective 'pragmastylistic' relates to the many areas of points in a linguistic text where pragmatic and stylistic considerations converge, whether in harmony or in conflict", (Hickey, et al, 1993, p. 77) (For details, see Hickey, 1989). Translation between unrelated languages such as Arabic

and English is complex in terms of conveying structures and meanings of the source language (SL) to the target language (TL)."In the eyes of translators of religious works, from Luther to the martyr Dolet to the modern translators of the Koran and the Bible, translation is a weapon for truth. It is to examine the translation and with it the original in relation to the truth, the material facts, and moral and aesthetic principles, so that the translation is evaluated as an independent free-standing work (Newmark, 1991, pp.162-163). However, any comparison of two different translating texts implies an examination of their interlingual transfer of all the above aspects of meaning. To achieve a bilingual mediated process of communication between a translator and a target text reader, the new reproduced text should be referentially and aesthetically equivalent to an SL text. This text is made up of a complex set of related notions and information. Some have a direct and crucial influence on rendering an SL text into another language. Others which exist outside the boundary of the SL text, namely pragmatic factors, have indirect relation of cooperating and playing a great role in establishing a comprehensive message in the TL.

On the other hand, culture-specific features related to the SL text exert direct influence on translation between Arabic and English. Cultural values are reflected through the language of a particular society, and sometimes they find themselves difficult to be rendered into another language, especially those related to Islamic religious norms because they express cultural behaviors rather than mere abstract entities. ‘’A norm concept, i.e. an assumption that translating is a type of action or behavior which is norm-governed, implies a careful description of the situation or culture in which such norms obtain’’ (Halverson, 1997, p. 216). It is to be noted that the confrontation of the SL and the TL during the process of translation results in creating a ‘third text’ which represents a compromise between norms or patterns of the SL and those of the TL. This can be apparently conceived in the way people of two different communities think. "No two languages are ever sufficiently similar to be considered as representing the same social reality. The world in which different societies live are distinct worlds, not merely the same worlds with different labels attached", (Sapir, 1956, p. 69).

Translation must clearly reflect the message behind the ST. Meanwhile it shows the intention of the source speaker and how such an intention affects the hearer-reader text. Moreover, the implications of the given–new information concerning the ST and the TT respectively may raise specific translation problems on the pragmastylistic levels because "every TT has got a pragmatic function, and that this function will contribute meaning to its TT", (Rabad`an, 1996, p. 129). Stylistic variations are the natural product of conveying a text from one language into another. But the related question is: how far do they affect the intended message of the SL text? The answer is that since translation is a form of communication activity, the linguistic rules, the stylistic and cultural norms, and speech act conventions are effective in translation.

Below are the four translations of Sura No. 114 "An-Nās" of The Glorious Qur`an by Arberry (1955), Bell (1957), Rodwell (1973), and Ali (1989):

Surat An-Nās:

Bism-l-lāh Ar-Rahmān Ar-Rahīm

Qul `a$^{c}$ūdu bi rabb-in-nāsi (1) malik-in-nāsi (2) ilāh-in-nāsi (3) min šarr-il-waswās-il-xannāsi (4) `alladi yuwaswisu fī sudur-in-nāsi (5) min `al-jinnati wa-n-nāsi (6).

1. Arberry's translation (1955):

Men

In the Name of God, the Merciful, the Compassionate

Say: 'I take refuge with the Lord of men,

The King of men,

The God of men,

Form the evil of the slinking whisperer

Who whispers in the breasts of men,

of jinn and men.'

2. Bell's translation (1957):

Surat an-Nas- Chapter of the People

In the Name of Allah, the Merciful, the Compassionate.

a. Say: "I take refuge with the Lord of the people,
b. The King of the people,
c. The God of the people,
d. From the evil of the whispering, the lurking,
e. Which whispers in the breasts of the people,
f. Of jinn and men."

3. Rodwell's translation (1973): (Men)

In the Name of God, the Compassionate, the Merciful

Say: I betake me for refuge in the Lord of men,
The King of men,
The God of men.
Against the mischief of the stealthily withdrawing whisperer,
Who whispereth in man's breast,
Against djinn and men.

4. Ali's translation (1989) Sura 114. Nās or Mankind

In the name of God, Most Gracious, Most Merciful.

1. Say: I seek refuge With the Lord and Cherisher of Mankind.
2. The King (or Ruler) Of Mankind,
3. The God (or Judge) Of Mankind,
4. From the mischief Of the Whisperer (Of Evil), who withdraws (After his whisper),
5. (The same) who whispers into the hearts of Mankind,
6. Among Jinns
   And among Men.

The Sura stands as an invocational lyric to be recited by Moslems whenever they encounter adversity and danger. One can say that this Sura is considered as a teaching device and a moral lesson for Moslems of how to face danger and avoid falling in the trap of both ‘jinn’ and ‘people’.

2. Cultural Aspects

Arabic and English belong to two different language families. This comes as a result of two different linguistic communities and cultures. Most cultural expressions are translation resistant, but some of these expressions can be linguistically tamed and naturalized into the TT. Undoubtedly, the cultural barriers lead to the trail in translation from Arabic into English and vice versa. ‘’According to the Sapir-Whorf hypothesis, different linguistic communities have different ways of experiencing, segmenting, and structuring reality’’ (Gorlēe, 1994, p. 105). Such differences impose some expressions and concepts in the SL that may not exist in the TL. This is the reason behind Bassnett-McGuire’s comparison: ‘’language is the heart within the body of culture… the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the texts in isolation from culture at his peril" (1992, p. 14). Therefore, a translation process is definitely influenced by the SL and the TL cultures. Any attempt to exclude either of these two cultures will result in awkward and boring translation. Lambert (1994, p.18) believes that "the impossibility of excluding the cultural component implies - once for all - that there can never be any ideal translation, and that only a better investigation of the various cultural parameters can provide a better basis for a better predictability of, say, efficiency in translation practice". It is a fact, then that "translating is always intercultural - not just in the case of isolated texts or text elements" (Kaiser-Cooke, 1997, p. 289).

2.1. Culture- Specific Features Related to the ST

In the ST, there are certain culture-specific features which might not be fully rendered into the TT depending on the way they are reflected on the TT reader. **First**, *āl-isti*^{c}*āḏa* (seeking refuge) is only asked for (God).

This feature is obviously known to Arab and non-Arab Moslems who could read and recite the Glorious Qur`an in Arabic. When a literal conveyance of the words representing this particular feature takes place, do we find a similar effect of reaction on the part of the TT reader who does not know Arabic? We doubt that this new transferred concept and even the similar ones could replace the original counterparts. It stems from the undeniable fact that a translation is not the original, and many, if not all, of the language- and culture-specific features of the ST must disappear" (Hewson and Martin, 1991, p. 121). It is not just a matter of giving an appropriate term of reference, but it also determines the suitability of the particular kind of behavior related to this feature. Chamberlain (2002, p. 338) states that "translation is frequently theorized as a cultural political practice that might be strategic in bringing about social change." Moreover, the above mentioned cultural feature is connected with what is said at the beginning of Surat Al-Falaq (The Daybreak): *Aya* (verse) No.1; "Say: I seek refuge with (Allah), the Lord of daybreak", (The Noble Qur`an, 1997). This Sura and Surat An-Nās form Al-Mu^{c}awidatān which a Moslem reads or recites whenever s/he faces a problem or a danger. Narrated Aishah (May Allah be pleased with her): whenever Allah’s Messenger (May blessings and peace of Allah be upon him) went to bed, he used to recite Surat Al-Ikhlās (112), Surat Al-Falaq (113) and Surat An-Nās (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahih Al-Bukhari, Vol. 7, Hadith No. 644). These specific features cannot be reflected on the translation of the TT because practicing such features (seeking refuge, for instance) is a behavior rather than mere matching of words in the TT. This will definitely be absent in the minds of the TT readers/hearers if translation of this ST is not taken as a matter of communication. Translation is a form of social behavior, which requires a degree of interaction, of cooperation, among those involved. However, inaccurate translation such as Rodwell’s would distort the effect of trying to express the ST features through the target culture and interfere with the network of connections originally operating in the SL culture.

<u>Second</u>, *`al-waswās* (the whisperer) is a cultural image of the devil, and it can surpass to the human evil doer. As-Syūti (1983, p. 694) mentioned this Hadith from Al-Bayhaqi on behalf of Anas that the Prophet (May blessings and peace of Allah be upon him) said: "*`al-waswās* (The whisperer) has a nose like a pecker of a bird. If a son of Adam forgets for a while, the whisperer puts his pecker in the atrium of the whispering heart, but if s/he seeks refuge with God, the whisperer withdraws and lurks" (My translation). These images are part of the SL culture, and they are reflected in the mind of every Arab Moslem though they do not appear in the ST. It comes to arouse some kind of suspicion whether such images can be found in the TT, especially if these images have different names as shown in these examples: Arberry (1955) 'take refuge', 'men', 'evil', 'the slinking whisperer', 'breast', Bell (1957) 'people', 'the whispering, the lurking', Rodwell (1973) 'betake me for refuge', 'mischief', 'the stealthily withdrawing whisperer', Ali(1989) 'seek refuge', 'mankind', 'the whisperer', 'who withdraws', 'hearts'. A cultural image has a fixed concept whenever and wherever it is used because it exists in the minds of the members of a community of that culture, and as a result, different cultures would formulate different notions. Moreover, these culture-specific features are associated with senses which are restricted to Quranic Arabic, so that attempting to transfer such senses in non-Quranic Arabic is doomed to failure. "The way a given language encodes experience semantically makes aspects of that experience not exclusively accessible but just more salient for the users of that language", (Kramsch, 2000, p. 13).

<u>Third</u>, in the TT, three translators translated the Arabic lexical item '*<u>s</u>udūr*' as 'breasts', whereas one translator (Ali, 1989) who is acquainted with the Arabic language and knows its culture translates it as 'hearts'. This explains that the translator should be aware of the specific features hidden in the knowledge of that society. This lexical item does not appear on the sentence level, but it is part of the revelations received by Prophet Muhammad (May blessings and peace of Allah be upon him) during his life (Hadith, 'sayings') and the Prophet's own practice (Sunna, 'tradition')(See the previous Hadith in point two above.). Moreover, such

culture-specific features are Qur`an-bound and cannot be reproduced in the TT similarly in terms of structure, mystical effect on the reader, and intentionality. These unique features cannot be rendered into the TT without damaging its structure and architectural beauty. "The less culture-bound a text is, the less need there will be for its structure to be modified. Conversely, the more culture-bound a text is, the more scope there may be for modification" (Hatim and Mason, 1990, p. 188).

From our vantage point of view, we recognize that the ST is rich with cultural values both at the level of individual items and that of collocation. Also, cultural images concord with the semantic, syntactic, phonological, and textual levels, whereas such cultural and verbal networks of relations are flattened in some TT translations. This process is justified according to Lambert (1994, p.19): "The translator’s habits and options will normally be influenced by his society’s dominate norms, especially by the institutional ones".

2.2. Cross-Cultural Conveyance of ST Linguistic Terms

According to Hongwei (1999, p. 122) "Language is the life-blood of culture and is the track along which language forms and develops". It is essentially significant to mark how linguistic terms in the ST are closely related to the socio-cultural context in which they occur. In the Arabic text, *`a*^{c}*ūḏu* (I-seek refuge) and *yuwaswisu* (he-whispers) are two linguistic terms associated with the devil. These terms are part of the Islamic religious culture which are obviously known to every Moslem. This argument introduces the fact that these terms are specific concepts in a given ST which remain permanent interlingually. Therefore, it is necessary for the translator to know the linguistic terms in order to identify their concepts. "Translation is a source of perceived similarities across languages. Most linguists working in the field have either explicitly or implicitly made use of translation as a means of establishing cross-linguistic relationship" (Johansson, 2007, p. 3).

Finding equivalents in the TT for these terms is not easy for a translator who is not well endowed with knowledge about the culture of Arabic community because English and Arabic exhibits wide cultural

differences. "In fact, differences between cultures cause many more severe complications for the translator than do differences in language structure", (Nida, 2002, p. 130). A solution to this problem is given by Lindenfeld (1993, p. 152): "What we need to do, when faced with such expressions in a translating task, is to use our cross-cultural competence to first identify corresponding expressions in the target language in similar social situations". This is exactly what has been done by Rodwell (1973) when translating *`a*^{c}*ūḏu* (betake me for refuge) and *yuwaswis* (whispereth). The use of the language of Shakespeare represents a particular era of a high social community having a kind of religious prestige and conventional cultural knowledge. This would approximate the meanings of these terms since they are intimately linked to the TT reader's experiences, feelings, and thoughts. However, trying to translate sacred sensitive texts by looking at the surrounding environment of the target society in a particular era to enable the translator to discover which beliefs lie behind the verbal utterances has a problem of cultural barriers. Jae Jung (2005, p. 308) believes that "translation is not only possible in principle but also related to language universals because universal constraints (for example, on relative clause formation) are formulated or defined in terms of grammatical context, which will only come to light through translation". In contrast, if there is no relation between the linguistic term and its cultural identity it will result in misunderstanding on the part of the TT reader or user.

Finally, with the desire to communicate certain meanings to non-Arabic readers and listeners, Rodwell (1973) attempts to be listened to, to be believed, and to influence other people's beliefs and actions. Thus, he addressed a particular kind of western community by venturing away from literal translation so as to produce a free translation in the TL on the basis of his cross-cultural knowledge by using the language of Shakespeare, and thus making the TT readers/hearers alert to the message conveyed by these linguistic deviations. In fact, Rodwell (1973) not only distorts the ST lexicology, but he has also been unsuccessful in preserving the unique ST-bound stylistic values. This conveyance assumes that the surface linguistic structure reflects and is conditioned by

a set of restrictions that are essentially social, cognitive, and cultural in the TL. This does not come as a surprise "because the mediation between language and cognition is done through translation", (Jae Jung, 2005, p. 309).

2.3. Ethical Aspects

The Sura (ST) has achieved many ethical lessons:

a. The whisperer, whether from jinn or from people, is man's enemy since he is waiting for every opportunity to misguide him. Al-Qāsimi (1978, p. 310) believes that the devil is envying man for his praying for God and requesting His forgiveness (My translation). It is related to the story of Satan's (Iblīs) refusal to prostrate before Adam when God ordered the angles to do that honoring to Adam: "And (remember) when we said to the angles: 'Prostrate yourselves before Adam'. And they prostrated except Iblīs (Satan), who refused and was proud and was one of the disbelievers (disobedient to Allah)" (The Noble Qur`an, 1997, Surat Al-Baqarah (The Cow): *Aya* (verse) No. 34).

b. 'Seeking refuge' is firmly associated with doing. Saying is not enough to protect a Moslem from being trapped in the whisperer's tricks. This is closely related to the religious culture of the ST. Practically, it cannot be conveyed since it is the ethical culture of the Islamic society. Wong and Shen (1999, p. 92) believe that "the more conservative the culture, the more ethically exclusive it becomes".

c. Not only does he misguide people but the whisperer also misguides his followers from jinn. Therefore, it is logical (as stated in Ar-Rāzi, No date, p. 182) for a human being not to trust the whisperer since he betrays his sex.

d. The whisperer is from jinn and people as stated in The Noble Qur`an (1997, *Al-An$^{c}$ām* (The Cattle): *Aya*( verse )112) : ''And so We have appointed for every Prophet enemies-*Shayātīn* (devils) among mankind and jinn inspiring one another with adorned speech as a delusion (or by way of deception)'' ( The Noble Qur`an, 1997). It is

doubtless to say that the devils among people are more dangerous than the devils among jinn because there is nothing to prevent the first group from decorating evil doings and tempting people while the latter lurks and withdraws whenever you seek refuge with God (As-Sābūni, No date, p. 626) (My translation).

e. Being the Lord, the King, and the God of mankind, Allah deserves to be the One with whom people seek refuge from the evil of the whisperer.

As a final remark to this section, most of the ST readers/ hearers know the above ethical or moral lessons since they are part of their religious culture. The questions to be put here: Are these lessons reflected in the TT, and do the TT readers/ hearers understand or even recognize these concepts? We might give a note as a reply to these questions saying that the task of the translator is to facilitate these ethical concepts between the ST and its counterpart and hold the demands of her/ his imagined or actual readers/ hearers at bay. Moreover, the real problem in translating these lessons is not the incommensurate nature of the two languages under study, but the need for an insightful understating of the linguistic and cultural bases for translating. This is done because translation is generally regarded as an act of communication in which the translators must overcome not only linguistic but also cultural barriers. This can be achieved through bilingualism since "it behooves a translator to be a good pragmatic analyst to identify the intended meaning of the utterance, detect the implicit meaning due to the flouting of maxims, produce the same effect in the TL text so that it bears the analogous emotional and aesthetic charge", (Beridze, No date. The Importance of Adequacy in Translation: traduttore traditore. http://www. traslationdirectory. com). This feature is clear in Ali's translation (1989) as a bilingual speaker of English and Arabic when we check his lexical items: 'mankind', 'most Gracious', 'most Merciful', 'mischief', 'who withdraws', 'whisper into the hearts'. The translator can decide which aspect of the TT to translate, and offer an explanation of whatever aspects are missing. ''It is expected that in a text with a high level of argumentative implicitness [such as the text used in this study],

successful inferencing will lead to strategic descions towards cohesive explicitness in the target text" (Denver, 2007, p. 223).

3. Pragmastylistic Aspects

3.1. The Pragmatic Dimension

To maintain the invariability of the SL content into the TL, it is necessary that what is transferred implicitly in the ST should be explicated in the TT. This is due to the structural differences between the two languages in addition to the differences in the collective pragmatics of the language communities involved. Also, the language-specific pragmatics concerning certain religious cases may differ from one language to another. For example, the pragmatics of English might have little to say about 'seeking refuge from the devil', while the pragmatics of Arabic is greatly concerned with the definition and types of such a case (seeking refuge). However, since "pragmatics is the study of the purposes for which sentences are used, of the real world condition under which a sentence may be appropriately used as an utterance (Stalnaker, 1972, p. 380), we have to look for the actions behind each utterance of the ST. It is the ability of *Ayas* (verses) to perform actions, to have some communicative purposes over and above the sense conveyed by the sum of the individual lexical items which each *Aya* (verse) comprises, i.e. the performative verb ' *`a$^{c}$ūḏu* (seek refuge) actually serves to accomplish the action conveyed in *`a^{c}ḏu bi-rabb-in-nāsi* (I seek refuge with the Lord of people).

3.1.1. Pragmatic Coherence: A Difference between the ST and the TT

We could say that pragmatic coherence is a yardstick to judge a translation as good or bad. Thus, sentences uttered in the ST as meaningful within certain situational and cultural contexts are supposed to be interpreted accurately in the TT. This depends heavily on the translator on one hand, and on the type of the reader/ hearer on the other. "For the reader, the text becomes a coherent discourse if he can apply relevant schemas (e.g. based on world knowledge, subject matter knowledge, familiarity with genre conventions) to draw the necessary

inferences for understanding both the letter and the spirit of the text" (Blum-Kulka, 2002, p. 304). I would say then that Ali's translation (1989) includes clear interpretation of the meaning of the Sura since it creates a pragmatic coherence in the minds of the readers/ hearers by making the concepts which underlie the ST mutually accessible in such a way as to fulfill their expectations. Morley (2006, p.265) believes that "lexical cohesion [as one aspect of pragmatic coherence] not only contributes to the texture of a text, it can help to indicate the rhetorical development of the discourse." Having said this, conveying the ST meaning in more than one way: With the Lord And Cherisher of Mankind; The King (or Ruler); The God (or Judge); of the whisperer (of Evil); who withdraws (After his whisper); (The same) who whispers) would suggest that Ali derives relevant implications from the ST to build a coherent interpretation which occurs as a result of a TT being read by culturally different readers.

In such a case, you could find a translator who shares his knowledge of the ST with his readers/ hearers in a way they could detect the meaning of this Sura through familiarity with certain presuppositions which have to do with simple knowledge of the physical outlay and religious norms of the Islamic community. This process needs to examine the function of the ST rather than its form, and then choose a TT form that performs the same function while also sounding normal to native TL speakers. This would be very clear when we compare Ali's translation (1989) with other translations such as Arberry's (1955): with the Lord of men, the slinking whisperer who whispers in the breasts; Bell's (1957): the whispering, the lurking, which whispers; Rodwell's (1973): in the Lord, the stealthily withdrawing whisperer.

All in all, the more coherent the text is, the closer to the readers/hearers' minds it will be. This is the reason why Ali's translation (1989) is considered the best on the level of pragmatic coherence. This process presents clear meaning through identifying the hidden structures and implicit presuppositions in the ST using these as a basis for constructing a new coherent pattern. Other translations convey the ST

meaning, not through pragmatic coherence, but through literal translation due to the fact that the Sura leaves little room for ambiguity.

3.1.2. Speech Acts of the ST: Translation of Meanings into the TT

We find it complementary to the model of the functional study of the ST if we investigate how its speech acts are translated into the TT. According to speech-acts theorists, all utterances have some communicative force, which is considered to be the dynamic element in communication process. In his book *How to Do Things with Words*, Austin (1962, p. 5) believes that ''if a person makes an utterance with an ordinary verb in the first person singular, present indicative active, he is doing something rather than merely saying something.'' Thus, he distinguishes three main speech acts: a *locutionary act* (the act of saying something), an *illocutionary act* (the act performed in saying something identified by the explicit performative), and a *perlocutionary act* (the act performed by or as a result of saying something which is hearer-oriented) (pp. 94-100) (cf. Searle, 1969, pp. 23-25). To demonstrate clearly the three speech acts, Ohmann (1971, p. 246) gives the example below followed by its speech acts:

Stop, or I'll shoot.

Locutionary act:	Saying 'Stop, or I'll shoot.'
Illocutionary act:	Threatening, Ordering, …
Perlocutionary act:	Frightening, Enraging, …

He concludes that '' the nature of the locutionary act is thereby altered in obvious ways, the illocutionary act is more or less attenuated, and the perlocutionary act is more or less delayed '' (ibid).

On the other hand, "the interrelationship of speech acts within sequences leads to the notion of the illocutionary structure of a text, determining its progression and supporting its coherence. In translating, one aims not at matching speech act for speech act but rather at achieving equivalence of illocutionary structure (Hatim and Mason, 1990, p. 77).The first sentence in the ST has the locutionary act which involves

encoding a set of ideas into lexical items arranged due to the selectional restrictions of Arabic syntax, i.e. *`al-jumla `al-`amriyya* (the imperative sentence).

The illocutionary act involves making a command in the form of ordering a Moslem (the addressee): '*qul'* (say) which will later be achieved. It is a 'directive' act which seeks to influence text addressees' behaviour. But this sentence is not to be taken out of its large context (the whole Sura) because together with the five other *Ayas* (verses) it forms an integrated whole. Hatim and Mason (1997, p. 116) put it in the following way: "The verse in question needs to be seen as part of a larger sequence of mutually relevant elements or what we have been technically referring to as 'text'. Translation of such illocutionary act is possible in all four translations above because the intention of the speaker (Allah) has been conveyed to the TT through the use of a well-formed English sentence 'I seek / take refuge …'. Moreover, in the TT, there is some kind of consensus that it is often possible to achieve a fairly good resemblance in semantic and pragmatic representations, but this should not be taken to mean that they pose no problems at all for the translator. Searle (1975, p. 68) also accepts that "translation of the sentences in question will often, though by no means always, produce sentences with the same indirect illocutionary act potential of the English examples". But it should be borne in mind that although Arabic and English have the same illocutionary force, at least to some degree in this text, there are differences in whether or not the receiver of the action is specified and in the syntactic and lexical means used. It is not simply that the speech act takes place within a translation practice, but that the act itself is a ritualized practice.

Broadly speaking, the ST also has the illocutionary force of various speech acts: ordering (the addressee to say something), urging (the addressee to do something), and advising (the addressee to seek refuge with God); but the perlocutionary effect of persuading (the addressee to do what the speaker is urging), forcing, or even checking the addressee's action. These effects are peculiar to the circumstances of the ST, and to be brought about, they need special tools of convincing the addressee to

do them: If you seek refuge with the Lord, the King, and the God of people you will succeed to avoid the evil of the whisperer. Ar-Rāzi (No date, p. 180) puts it in the following way: He is the Lord, but the lord can be a king or not: 'They [Jews and Christians] took their rabbis and their monks to be their lords besides Allah…' (The Noble Qur`an 1997, AT-Taubah (The Repentance): *Aya* (verse) 31). He is the King, but the king can be God or not. He is God; for this, none has the right to be worshipped but He because it is a special feature of Him (My translation) (See also, Az-Zamakhshari, 2000, p. 302). Moreover, the perlocutionary effect of the ST is to achieve the addresse's assent to what is accepted as a non-controversial issue, i.e. seeking refuge with Allah results in being safe and out of reach of evil doers from jinn and people. However, the actual perlocutionary effect of the TT may be different from the one achieved on the SL addressees because reactions of TT readers / hearers are not subject to the translator's control. "We have to distinguish between the receivers of a translation (the individual persons who actually read or listen to it) and the addressees of a translation (the type or prototype of person to whom it is addressed). Translators, for example, are real receivers of the source text, but they are not normally the addressees of a source language text, at least if they are members of the target culture (Nord, 2000, p. 169).

The TT perlocutionary effect may vary from one reader/hearer to another. A non-Arab Moslem who can speak, read and understand English might receive a similar effect (being persuaded to seek refuge with God) to an Arab Moslem; whereas a Christain or a Jew might not embrace a similar perlocutionary effect. In some cases, the TT perlocutionary effect does not exist when TT readers/hearers are unbelievers, for instance, those who worship Satan, the cow, etc.

It is worth noting that available Qur`an translations are either semantically or communicatively oriented. Such translations play a role in achieving the intended perlocutionary effect in the TT. A semantic translation tries to preserve the contextual meaning of the ST within the syntactic structures of English. Concerning our ST study, Arberry's (1955), Bell's (1957) and Rodwell's (1973) translations represent this

type of translation. A communicative translation attempts to produce on its readers / hearers as close as possible an effect similar to that obtained on the addressee of the ST. As far as our study is concerned, a good example of this type of translation is Ali's (1989). Moreover, achieving a similar perlocutionary effect in the TT depends on the kind of compensation on the levels of semantic, syntactic, and stylistic devices used by translators. Hervey and Higgins (1992, pp. 35-40) identify four categories of compensation:

1. Compensation in kind, where different linguistic devices are employed to recreate an effect similar to that of the source.
2. Compensation in place, where the effect is achieved at a place different from that in the source.
3. Compensation in merging, where text features are condensed in the translation.
4. Compensation in splitting, where source meanings are expanded to ensure the transfer of subtle effects.

A careful study of the TT reveals that the first three translators used compensation of type (3) above. Lexical items such as 'take refuge', 'King', 'God', 'Lord', 'slinking whisperer', 'jinn and men', and syntactic structures of English like: 'I seek refuge with the Lord of people, 'who / which whispers in the breasts of men/people' impose their own restrictions on translation of this sacred text in order to have, at least on the surface-structure level an equivalent meaning in the TT. In his preface, Teubert (2007, p. viii) said that "Translation equivalence is not something that exists independently of translations and of the translators who carry them out. A translation equivalent is not something a translator discovers, but something she or he invents". Moreover, the translation of the ST under study is bound to the literal meanings of its words, and in one way or another it neglects the implicit meaning of the ST. In this type of translation, most of linguistic (phonological, syntactic and pragmatic) values of the original text which are alien to the linguistic norms of English were lost. The word order, the selection of lexical items and syntactic structures in the Qur`anic texts all dictate semantic subtleties

whose delicate underlying meanings can be quite difficult to tackle through translation. On the other hand, ‘compensation by splitting’ is conveyed by Ali’s translation where the underlying meaning of each *Aya* (verse) is expanded by using additional lexical items or structures to achieve the intended effect of the ST into the TT. Examples of these are: ‘Cherisher’, ‘Ruler’, ‘Judge’, ‘Evil’, ‘After his whisper’, and ‘The same’. But this should not mean that Ali’s (1989) translation is perfect, i.e. it catches all the meanings and nuances of the ST. For example, ‘mischief’ has less connotation of wickedness than ‘evil’; ‘The same’ refers to ‘whisperer’ relativized by ‘who’, i.e. there is no need to mention it since it has already been known.

In the ST, it is the grammatical form that encodes the explicit illocutionary force of ordering: ‘*qul `a*^{c}*ūḏu bi rabb-in-nāsi’* (Say: I seek refuge with the Lord of people). Cruse (2000, p. 339) believes that "the prototypical meaning of the grammatical imperative lies in the same area as that of a set of explicit performatives such as order, command, enjoin, beg, beseech, request, and so on". Moreover, there can be other illocutionary forces to the ones mentioned above: ‘warning’ the addressee from the wicked plans of the Satan; ‘offering’ him guidance of how to face the mischief of the whisperer; or ‘teaching’ the people through the Prophet the way of seeking refuge with God from the evil of the devil.

On the other hand, the TT (represented by the four translations of this Sura) has embraced some but not all the ST speech acts simply because "every culture has its own repertoire of characteristic speech acts and speech genres" (Wierzbicka, 1985, p. 491). For instance, what is expressed as an order or an urging in Islamic community is more likely to be expressed in a less directive fashion in a Christian or a Jewish community. Therefore, a translation cannot be deemed successful or reliable if it fails to bear out, or at least recognize or acknowledge the ‘Ideal Speaker’s’’ apparent intention. This must be conveyed through the translator to the TT readers/ hearers, and it would be operative if such an intention (illocutionary force) constitutes a perlocutionary squel. "The translator, who presumably shares with the addresser similar linguistic

knowledge but not necessarily similar culture and beliefs, is to produce an equivalent message in the TT" (Mahmood, 1996, p. 155). In this case, the translation resembles the original in respect to being adequately relevant to the TT readers/ hearers. ‘’Translation is a unique form of linguistic and cultural communication, because it involves much more than simply getting to grips with the subtleties and patterning of source and target languages", (Baker, 2001, p. 47). By doing this, the TT should be expressed in such a way that it yields the intended interpretation to match as far as possible the effect intended by the ST and the effect actually achieved by the TT and hence establishes the intended effect on the addressee by bringing about the communicative function being conveyed by means of translation. For Benjamin (1992, p. 77), "the task of the translator consists in finding that intended effect (intention) upon the language into which he is translating which produces in it the echo of the original".

3.2. The Stylistic Dimension

Style is meant to be the ad hoc selection of linguistic items and of their possibilities of construction provided by the language system. As Hockett (1958, p. 556) wrote: "Roughly speaking, two utterances in the same language which convey the same information, but which are different in their linguistic structure, can be said to differ in style." In other words, style in one culture is not necessarily the same in another culture. Moreover, the Quranic syle cannot be put through comparison with human style whatever supreme the latter is supposed to be, simply because the former is believed by Moslems to be the speech of Allah. This fact is so obvious that it scarcely needs to be further laboured. "Quranic discourse is characterized by highly syntactic and lexical items. Both word order and the selection of specific lexical items are semantically oriented. In addition, stylistic and syntactic properties are language-specific and may not be shared by other languages" (Abdul-Raof, 2004, p. 97).

Despite the extreme difficulties of reproducing a target style similar to the original one - especially when translating a ST of high quality such as the Qur`an - translating such a text is supposed to bring about a

response on the TT reader/ hearer similar to that of the ST receptors. Any change in style would result in a change in effect. Toolan (2007, p. 269) states that "In reading on (and not re-reading), as we nearly always do when confronted with text, we are trusting the text in a more particular way, trusting it to have been composed in such a way that what follows will answer or complete what has gone before." In the ST, there is balance between what is stated explicitly as given information and what is treated implicitly as new information: 'seeking refuge with God from the evil of the devil' has already been known to the ST receptor, and when this is rendered into the TT as new, it would violate effective communication on its receptors. "Effective communication depends on some kind of balance between the given and the new, on saying neither exclusively what is already known nor what is totally unknown" (Hickey, et al. 1993, p. 78)

Moreover, what is unknown to the ST receptors is 'the stealthily slinking whisperer who is from jinn and men'. This is conveyed as given information in the TT. Accordingly, the balance between the already known information and unknown one is changed, and whatever effect it produces on the TT receptors will be different from the ST. These pragmatic differences definitely affect the stylistic variation between the ST and the TT, and this may hinder possible communication to go smoothly on the part of the TT receptors.

From the stylistic point of view, form is as important as meaning, and if we go further we can say that style is not concerned generally with conveying the basic semantic meaning. It is mainly concerned with producing impression, feelings, attitude, and emotions. Some writers think that this is not for the sake of translation since meaning constitutes the integral part of the translating process. Nida (2002, p. 134) believes that "correspondence in meaning must have priority over correspondence in style", he adds "sacrifice of meaning for the sake of reproducing the style may produce only an impression, and fail to communicate the message". In fact, we do not completely agree with Nida especially when translating a highly qualitative text such as the Qur`an because its style is one of the best tools used to carry out effective communication on the ST

receptors. Furthermore, sometimes, the original and the target expression do not necessarily have the same value. Thus, the translator must choose to carry out such transference if the translation allows a particular nuance of style to be retained. This is what makes Ali (1989) do his best to remain faithful to the ST by trying to make use of certain additional lexical items and structures for the sake of achieving as close as possible some degree of resemblance in stylistic aspects. "The aim behind Ali's translation strategy is to preserve the Qur`anic text's tone, its splendid and stylistic specialty" (Abdul-Raof, 2004, p. 97). It may also happen that because of specific structural, or semantic differences, certain stylistic effects cannot be transferred into the TT without upsetting the syntactic order, or even the lexis. In surveying all the four translations, we find that they do not convey the same or a similar style of the original because given/ new information in one culture may not be given/ new in another.

3.2.1. Translation of the ST Stylistic and Aesthetic Features into the TT

Style is a means of conveying the aesthetic effects of a text. The aesthetic values of a given text reflect its culture and its stylistic norms of a specific genre. It may be correct to say then that these aesthetic features and norms differ from one culture to another. Consequently, the translator must have a clear view of these differences and how they are treated when rendered into the TT. Moreover, the translator is more or less influenced by the general aesthetic orientations of the historical-cultural contexts and his personal aesthetic preferences. Therefore, if these two points are taken positively, we expect that the translator will produce an analogous, or at least not negative, aesthetic reaction on the part of TT reader/ hearer. Zhu (1996, p. 353) believes that "the perception of the original's aesthetic impact at this juncture becomes very important although the realization of such an impact in the TL text is better appreciated in line with the TL cultural orientation."

Specifically in the field of creative literature such as the Glorious Qur`an, stylistic, semantic, and aesthetic values play a major role in the overall experience being offered by the ST to envisaged readers. Abdul-Raof (2004, p. 98) believes that the correlation between style and

meaning in the Qur`an is semantically motivated and at times translation-resistant." These values can be summarized in the following points:

1. **`iḍāfa** (Annexation) is used in the first three *Ayas* (verses) for honoring people:

   `a^{c}*ūḏu bi rabb-in-nāsi*

   (I seek refuge with the Lord of people)

   malik-in-nāsi

   (The King of people)

   `ilāh-in- nāsi

   (The God of people)

2. **`iṯnāb** (Repetition) is used because the noun "*`an-nās*" (people) is repeated for dignity and respect, i.e. if Allah said: *qul `a*$^{c}$*ūdu bi rabb-in-nāsi*, [wa maliki<u>him</u>, wa ilāhi<u>him</u>] (their King and their God) 'people' wouldn't receive such dignity and honor. Al-Mahalli and As-Syūṯi (1941, pp. 350- 51) inquired why Allah repeated the word (*`an-nās*) though He could mention the "pronoun: their" as a correct syntactic structure. Also, in Arabic phonology and semantics, the unity of two pronounced items is a drawback from a stylistic point of view. The two authors answered by saying that this repetition is to increase clarification and bolster the people's honor, dignity, and glory. Moreover, it indicates that Allah cares for them and it will result in a good taste of flavor and show the social rank of the repeated item, i.e. *`an-nās* (people) (My translation). Specifically speaking, if we carefully examine the structure of this Sura, we will notice the close relationship between the meaning of the ST and its style. For instance, the ST structure might be expanded by repeating certain words such as *`an-nās* (people) to execute its intended message. This is not without a semantic reason: there are two separate but interrelated propositions relayed by the ST style: the first proposition is about the three mentioned features of Allah: Lordship, Kingship and Godhood; the second is about honoring

people as said earlier in this point; followed by the third proposition which is about zest and to bolster the favor of *`al-mudāf* ( the annexed (Allah)) to *`al-mudāf ilayh* (the annexing repeated concept *`an-nās* (people)); the fourth is about *`al-mustacād bihi*, i.e. three things: the Lord ; the King and the God, whereas *`al-mustacād minhu* is the whisperer opposite to Surat Al-Falaq (Daybreak) in which *`al-mustacād bihi* is one thing (Allah) while *`al-mustacād minhu* is one of the following four: the evil of what He has created, the evil of darkening (night), the evil of witchcrafts, and the evil of envier. One can also say that repetition can be functional and non-functional. Functional repetition is a feature of The Glorious Qur`an (See for example, Surat Ar-Rahmān (The Most Gracious)) where every time words are repeated they have different shades of meaning from the previous ones. Non-functional repetition weakens sentences and results in verbiage and a boring text. It is a boring feature in English since they could use the pronominal reference to avoid repetition. Such reference is concerned with designating entities in the TT readers/hearers by linguistic means. Moreover, words refer to other words by a variety of cohesive devices that hold a text. These devices capitalize on the associative meanings or shared connotations of a particular community of competent readers/hearers who readily recognize the referent of the pronoun 'him', for instance, to 'people/ men/ mankind'. The contextual references help readers/hearers make the relevant situated inferences evoke the cultural background and social expectations necessary to interpret speech of the ST through translation. Therefore, TT readers/hearers may find repetition of 'people/ men/mankind as boring, and hence they do not taste this matching procedure as a positive element to strengthen the TT.

3. **jinās `al-`ištiqāq** (Derived paronomasia) is shown in: '*yuwaswisu*' and '*`al-waswās*' (whispers and whisperer), in addition to the musical tone which characterizes the Sura. This special aesthetic value is a ST feature as a product of the relative frequency of the sibilant sounds and meanings. The ST readers/ hearers, while

appreciating and enjoying this interaction between form and content, are aesthetically affected by reading/ hearing the text. "The aesthetic impact ascribes individuality to the text by combining the "being", the "sense", and the "purpose" through the realization of "effect" (Zhu, 1996, p. 350). As a result, we do not find such a flavor in the TT since derived paronomasia is a rhetorical feature of the Arabic text though the translators derive the noun 'whisperer' from its verb by using a derivational process of suffixing. A rhetorical ornament adds melodic sounds to the statement and enhances cadence. This and the other phonetic features are lost in the TT, because they impose some restrictions on the translators, i.e.whisper and whisperer; people/men/ mankind.

4. **ṯibāq** (Antithesis) is used between '*`al-jinnati*' and '*`an-nās*' (jinn and people). The constituents of antithesis are lexical items of parallel structures represented by the words *`al-jinnati* (jinn) and *`an-nās* (people). In fact, the TT fails to communicate this Qur`anic-specific feature. Thus, the rhetorical impact on the TT readers / hearers is not similar to that on the ST readers / hearers, neither is the rhetorical texture of the text. Translation of this particular structure shows loss of stylistic effect when the ST antithesis is lost and not appropriately compensated for.

On the other hand, As-Sābūni (No date, p. 103) says that the systematic sequence of the stylistic features of this Sura explains how creative, splendid, and paramount the text is, because 'man' first knows that he has Lord through the various types of education he could get from the Glorious Qur`an. Then if he thinks more, he will find that this Lord runs all His creation but free of all needs, so He is the King. Finally, if that 'man' thinks deeply, he will find that He is worthy to be worshipped because no worship is achieved except for the One who is rich (free of all needs) and that all creatures need Him. Therefore, He is their God. (My translation). Narrated Abu Hurairah: The Prophet (May blessings and peace of Allah be upon him)said, "On the Day of Resurrection Allah will grasp the whole (planet of) earth (by His Hand) and shall roll up the

heaven with His Right Hand and say, "I am the King. Where are the kings of the earth?" (Sahih Al-Bukhari, Vol.9, Hadith No. 479).

Our concern here is with the problem of stylistic and aesthetic conveyance into the TT. Even if we assume that, the translators are alert enough and sufficiently well-informed to detect the discrepant features between the ST and the TT, they cannot produce equivalent stylistic and aesthetic values of the original for one reason or another. **First**, with texts (such as the Glorious Qur`an and the Bible) of high and supreme style, the focus of the translating unit is on 'content' rather than 'form' since translators believe that it is meaning for which the TT readers/ hearers care. Moreover, meaning evokes the religious motives as well as the social and psychological element that a man possesses. It also teases his/ her spiritual values which lead to enthusiastic persuasion. This can be put in Nida's words: "In Bible translating, the usual procedure is to attempt a kind of dignified prose where the original employs poetry, since, in general, Biblical content is much more important than Biblical form" (2002, p. 139). **Second**, other authors believe that "every work of art establishes its meaning aesthetically. […]. The aesthetic can of course serve many different functions, but it may also be in itself the function of the work of art'' (Vermeer 2002, p. 225). This means that the translator cannot separate content and form because they interact with each other to form an integrated whole. This can be clearly seen in the Arabic text but not in the English versions because "English speakers place more value on form, which is regarded as the product of scientific reasoning and analysis"(Hongwei, 1999, p. 129). For instance, *`iḏāfa* (annexation) is a specific aesthetic feature of Arabic to glorify and honor people. But in English, the main function of genitive is not similar to Arabic, i.e. it is used to achieve ownership and possession. Also, *`iṯnāb* (Repetition) is a stylistic quality of the Arabic written text. Rendering this feature into the TT may shape the English text as verbiage and boring. Rendering such specific features into English results in overtranslation in which loss of form and stylistic values, change in word order are clear. This type of translation exhibits what Kievit (1990, p. 319-20) calls "target accommodation (the adaptation of translation towards the target

readership) and stylistic accommodation (when the source text undergoes flattening).'' Such type of translation is perhaps adopted in order to ease acceptability and intelligibility for the TT readers / hearers.

The structures of the ST which embrace selection of exact and fine lexical items in a logical word order, stylistic and aesthetic values having semantic orientation have fulfilled six communicative functions:

1. preserving the supreme status of Allah as Creator of all creatures,
2. showing the ordinary status of jinn and people who are themselves created by Allah,
3. 'seeking refuge' is a feature associated with Allah only,
4. addressing people's minds systematically beginning with '*rab*'(Lord), '*malik*'(King) (very close concepts to their minds) and ending with '*ilah*'(God) (a special feature of Him), to maintain the underpinning Qur`anic notion of monotheism,
5. specifying evil doers as jinn and people, and
6. Affirming Allah's superiority as the Lord, the King and the God.

A careful investigation of the TT reveals that the above ST functions are realized by the marked exotic Qur`anic word order which have been relinquished and cannot be adequately captured in the four translations due to syntactic, stylistic and semantic requirements of the TL.

However, retention of the Arabic stylistic and aesthetic qualities in the TT is necessary because these qualities contribute a lot together with the syntactic and semantic aspects to form the new text. Mahmood (1996, p. 142) believes that "some of the stylistic features of the illocutionary acts are interlingually untransferable, especially when they are related to highly literary works, but to some extent some other features can be translated when their TL locutionary structures match, to a relative degree, the SL locutionary counterparts". Failure to transfer them results in distorting the stylistic effect, and hence the translation becomes vague and inferior to the original text. "It is neither the language nor the information about the world, but the linguistic presentation of the

information governed by the aesthetic that pigeonholes the text into a particular genre." (Zhu, 1996, p. 350)

The aesthetic and stylistic values, which characterize the ST, keeps unity of content and artistic form. In the English versions, we hardly see these features in spite of the fact that the translators follow literal translation, and we can say that no literal translation can claim to be unaffected by the stylistic as well as the aesthetic culture. Moreover, Newmark (1988, p. 172) believes that "there are cases where a literal translation is aesthetically not inferior to a free translation, fashionably justified as 'sub-text', formerly the 'spirit' or the 'genius' of the language or the author."

On the other hand, the written form of the TT might be one feature of stylistic variation which is different from the Arabic text. In the TT, Ali (1989) uses capital letters and italics with certain words to demonstrate a typical diction for important words. Harvey (2002, p. 454) explains that "the literary quality of this style suggests the presence of written-textual devices of emphasis."

To sum up, the stylistic and aesthetic aspects should not be ignored in a literal or free translation though they are different when Arabic is compared with English culture. These differences not only underlie divergent styles of linguistic representation, but also mould the distinct methods of writing and finally shape the unique aesthetic values in the two cultures concerned. Moreover, a text of high stylistic flavor such as the Glorious Qur`an puts its burden on translating techniques. "The better a text is written, the more stable its SOM [Structure Of Meaning], and, in consequence, the more difficult it will be to translate it" (Zhu, 1996, p. 350).

4. Conclusion

Translation is frequently theorized as an intercultural communication and pragmastylistic conveyance of meaning which enables the readers/ hearers of the TT to surpass the language boundaries, and hence understand the ST. This means that the translator must consider many

factors when crafting her/his translation including the goal of the original author, the intended audience of the ST, and the era in which the ST was created. Translation has always been tacitly understood as involving more than word-for-word or sentence-by- sentence renderings of SL into TL. It refers to the communication between two languages and two cultures. This multiplicity of definitions must be reflected in the TT, and it will be there whenever translators understand then overcome the linguistic and cultural features existing in the Qur`anic text. It is worth noting that the complexity of translating the Glorious Qur`an in general and Surat An-Nās in particular, into English had better been mentioned rather than ignored, if one is to draw any justifiable conclusion. This is so because differences between the ST and the TT rise from cultural and stylistic variations between English and Arabic. Without its features (pragmatic, stylistic and cultural), the ST is reduced to an ordinary text. It should also be noted that the aim of translating Surat An-Nās is not only the attainment of a functionally TT, but a TT possessing a form which is more or less similar to the ST. The referential aspect of meaning is accessible from the ST, but the reconstruction of its stylistic structures is the most problematic facet in translating this Sura. Therefore, the translators' main effort is to concentrate upon finding the equivalent target meaning and minimize the disruption of original style to the least degree. Moreover, the conveyance of the cultural practice found in this Sura into English might bring about social change on the part of TT readers/ hearers. Thus, a transfer of mental culture and ethical aspects is required in this translation to counter negative influences and solve culture-bound translation problems effectively. However, "the translation of the Qur`an cannot be taken as a replacement of the Arabic source regardless of the accuracy and professionalism of rendering" (Abdul-Raof, 2004, p. 106).

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Table of Arabic Transliteration

Arabic Letters	Transliteration		Arabic Letters	Transliteration		Case Markers
	(Normal)	(Names)		(Normal)	(Normal)	
ء (Hamza)	`		ض	ɗ	dh	fatẖa = a
ب	b		ط	ṯ		ɗamma = u
ت	t		ظ	ẕ		kasra = i
ث	ţ	th	ع	c		
ج	j		غ	ġ	gh	Vowels
ح	ẖ		ف	f		آ = ā
خ	x	kh	ق	q		ـُو= ū
د	d		ك	k		ـي= ī
ذ	ḏ		ل	l		
ر	r		م	m		
ز	z		ن	n		
س	s		هـ	h		
ش	š	sh	و	w		
ص	s̱		ي	y		